

THE FILIPINO ; HIS CUSTOMS AND CHARACTER.

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(Read March 17, 1905.)

The early history of the people of the Philippines can, unfortunately, be none other than that of imperfect conjecture. We do know, however, that the present-day Filipino is not the direct, unalloyed descendent of the aboriginal inhabitants of these islands but have lineage from some nomadic people who, through affiliation with the aborigines, have given to the ethnologist this almost incomprehensible human being. The progenitorial element is unquestionably Malayan but the source is a much debated question. Some authorities contend that the ancestors of this great semi-civilized people came from Chili, drifted thither by the currents and prevailing winds, while others with as equitable reasoning believe them to have migrated from the shores of Madagascar and Patagonia. Neither the paleontologist nor the paleographer has thus far been able to throw any definite light on the source or character of the original inhabitants of this dependency. However, the generally accepted theory points to a mountain tribe called the Negrito or Aetas, which is universally regarded as the surviving remnant of this once powerful people who first populated the archipelago.

From a paleontological and structural point of view we are wont to believe that during the later Miocene or the very early Pliocene, there was that progressive uplifting of the land which subsequently became separated from Borneo and the Asiatic continent (through Formosa) by the present China sea. The evidence which warrants this deduction must be admitted is very fragmentary, however, the distribution of living forms is certainly calculated to throw some light on the more recent history of these islands and should be made to contribute all it can, but at the same time it must not be forgotten that the obstacles which seem geologically of small moment may limit the extension of species. The island of Cebú affords a striking example of this fact regarding the bird fauna and mammalia which are regarded as the descendant forms of Borneo and Continental Asia. This theory is corroborated by Mr. Waller,

who has given this considerable study, when he says: "Absence of a large number of Malayan groups would indicate that the actual connection with Borneo, which seems necessary for the introduction of the Malayan types of mammalia, with the large proportion of wide-spread continental genera of birds would seem to imply that greater facilities had once existed for the migration from Southern China, at which time the ancestors of that peculiar deer seen in Samar and Cebú entered the islands." It, therefore, seems impossible to understand this existing fauna unless it can be assumed that island connection must have existed. Accepting this theory, why then should not primitive man have made his ingress from Borneo or Continental Asia? This question of the aborigine is indeed a field for research and is one for the ethnologist and not the province of a mind inexperienced in this line of study.

Conceding for the present the Negrito to have been the aboriginal inhabitants, we have as yet to discover any signs or writings of an early day which might lead us to a solution of the origin of this strange tribe. We have, however, characters, many of which are hieroglyphical, of the ancient Tagalog, Visayan, Yliocano, Pampaño, Pañgasinan and Tagbañua. These characters were expressed or inscribed on tubes of bamboo, with some pointed instrument the nature of which is as yet unknown, and like the present-day dialects of the several tribes there seems to have been a great preponderance of consonants and a very limited vocabulary. A comma above a letter, should it be a consonant, gave it the sound of having been written with an E or I, and if below as O or U.

Upon the conquest of the archipelago by the Spaniard their alphabets were abandoned by many and the Spanish or the original of the present mongrel dialects were adopted and after a period of three hundred years there is scarcely a person to be found who can either read or write in the original characters. This, however, is the field of the paleographer but, I believe, is worthy of mention in this connection. The adoption of the Spanish language by some of the tribes was the first step in the domestication of these people, in that it permitted the placing of the Doctrina in their hands with the consequent closer affiliation. (For those wishing to further investigate these early languages of the Filipino, I would refer them to the writings of the Agustinian father Marcilla, and especially his "Estudio de los antiguos alfabetos Filipinos.")

Of the fifty odd different tribes there are almost as many distinct dialects, however, with few exceptions, there is a general similarity which permits of mutual comprehension. There are not only many words in common peculiar to the native tongue but Spanish words have been adopted into most of the dialects. The Tagalog and



Fig. 1. Negritos.

Yliocano are probably the most general in the northern country, while the Visayan and the Mahratte dialect of the mother Sanskrit predominate in the middle and south lands.

The Tagalog, Yliocano and Viscayan are guttural languages of great preponderance of consonants and limited vocabularies.

The remnant of the tribe of Negritos, the supposed descendants

of the aborigine, scarcely number five thousand at the present time and are scattered widely over all the northern islands, living in the most remote and dense parts of the hill country. They are pygmean in stature, barely reaching four and one half feet in height and resembling closely the Alfoor Papuan of New Guinea. Although small in frame they are powerful and fleet of foot. Unlike any of the other tribes of this archipelago they are the possessors of a closely matted kinked head of hair. The Negrito is of very low intellect and appreciates no conception of social order. He is cowardly and indolent, but exhibits a marked respect for the aged and dead such as is not seen among any of the other tribes. Frequent attempts have been made to civilize these little people but without success, for they will neither endure social or military restraint but prefer to return to the mountain fastnesses and their nomadic state. Model villages of bamboo and nepá were built in Upper Pampaña by the Spaniards with the object of domesticating these strange people. They were supplied with food, clothing and all the necessities of life for a period of one year or until such a time as they could till the soil and provide for their future but the experiment was an utter failure and in a short time the subsidy was discontinued. They have never been either individually or collectively brought under the influence of the Church but to this day continue to worship the sun and elements as did their forefathers. The Negrito subsists wholly upon reptiles, fish, herbs and wild mountain rice. They wear no clothing except the breech-clout and their customs and habits are those of the savage. Ablution of body is something almost unknown to them. These little people have no permanent abode but wander about in little bands of five to twenty living in trees as a matter of safety. They are more or less peacefully inclined but do occasionally make incursions into the territory of some neighboring tribe for the purpose of carrying off cattle. Their means of defense is a bow made from the palma-brava and poisoned arrows, and with these they are indeed expert marksmen. There is no doubt but that at an early period in the history of these islands these dwarfish-people were in great numbers and as rulers levied heavy tribute upon the accessors of some of the present day tribes, but as emigration increased they were gradually forced into the background and subsequently, upon the advent of the white-man, were forced, through terror, to take definitely to the mountain fastness.

The exact number of tribes in existence on the several islands at the present time is not definitely known, however, the following are a few of those which we as a foster nation must deal with: Tagalog, Viscayan, Macabebe, Yliocano, Musulman, Igorrote, Malaneg, Pampañgan, Pañgasinan, Itanes, Goddan, Tiñguian, Dodayan, Idayan, Apayao, Negrito, Itugoao, Ibiloa, Zambal, Vrigrito, Cebúano, Panayano, Munabo, Coyuro, Calamino, Agutamo, and that great hybrid class, the Maestizo. Other of the fifty-two tribes, which have thus far been determined, might be mentioned, but I believe it to be superfluous here, as their customs are in the main those of the aforementioned. In this ethnical analysis I have dealt solely with generic denominations, for whilst these tribes are subdivided, the clans show no material moral or physical difference and the local names are apt to be confusing. Lie,siwe, in order to avoid prejudice, it becomes necessary to divide this great congeries of humanity into two great classes, the domesticated Filipino and the properly termed savage. Conservative estimation elicits the fact that three hundred thousand of the population of this archipelago are human beings in whom exotic notions do not pertain and in whom are the instincts of the wild animal, and of this number one fifth are to be found on the island of Luzon, the largest and at the same time the most enlightened from ecclesiastic and worldly standpoints.

As all uncivilized human beings have characteristics in common and at the same time many distinctive traits characterize a people surrounded by the same natural environments, to recount these as they pertain to the several tribes is wholly unnecessary. It is sufficient to point out a few of the characteristic features of the more powerful of this class of untamed nomads as they pertain to the Philippines.

Probably the most unrestrained and barbarous Filipinos are the Gaddanes. A race occupying the extreme northwestern end of the archipelago and entirely out of the pale of civilization. They are the only real, war-like people of the North. They know no moral restraint and glory in the shedding of blood. At a certain time of the year, when the so-called fire-tree is in bloom, the young men, as is their custom, go forth on a head hunting expedition and vie with each other in presenting to the sachem of their tribe all the grewsome trophies they are able to take from their enemies, as a

proof of their manliness and courage. The arms used by these people are wicked looking lances with trident tips and arrows carrying at the point a mesh of bats' claws which have previously been dipped in the venom of snakes.



Fig. 2. Gaddanes.

The men are magnificent specimens of physical strength, and with a wealth of long, straight, jet-black hair reaching to the shoulders and with a color of skin of almost equal hue, they make a very striking picture of primitive man. Like the Negrito they subsist on roots, game and such other food stuffs as falls in their path. They are pagans and at no time has any attempt been made to persuade them to embrace the western system of civilization.

Next to the Gaddanes in war-like propensity are the Itaves, a tribe inhabiting the territory just to the south and adjoining that of the head-hunters. Their manners of living and religion are similar to those of the Gaddanes, but they are not so fierce and are more indolent. They are also lighter in color and wear their hair shorter than their neighbors of the north. This tribe is one of the few, if not the only one, which uses the war-club and executes a war-dance preliminary to going into battle.



Fig. 3. Igorrote.

To the American, unquestionably the most interesting people of this class of Filipinos, is the Igorrote, for the reason that they more closely resemble the American Indian in color, configuration and habits than any other tribe of the archipelago. These people dominate the middle north country, where they live in idleness, oblivious of time or conditions. Of all the tribes of the islands they are the acme of physical development. Their chief ethnical characteristics are the high cheek bones, aquiline nose, copper colored skin, long straight black hair cut into a fringe over the forehead, naked save for a breech-clout, and gaudily bedecked with paint, feathers and rings. Unlike the American Indian their lips are thick and large,

and their gait is sluggish and toddling. They, like their brothers of the North subsist upon that which nature is kind enough to cast in their way, however, they do make occasional futile attempts at cultivating a little sugar cane or rice. These people cannot justly be termed a war-like people, yet revenge is one of their strongest traits. Distrust of the white-man is a preëminent feature of this tribe. This fixed dislike is the result of one of the many of Spain's blunders in her sovereignty of these islands, for it was her attempt to force western civilization on these people, who did not wish to exchange the comforts, usages and independence of their primitive state, for what the crown of Spain deemed a proper constituent principle of good colonists. To roam at large in their forest home, free as the wind, was to them more to be desired than to have to wear clothes, pay taxes and incarcerate themselves in the conventional domestic habits of the European. Foreman aptly expresses it when he says "as to Christianity, it would be as hard a task to convince them of what Roman Catholicism deems indispensable for the salvation of the soul as it would be to convert all England to the teachings of Buddha, although Buddhism is as logical a religion as Christianity." The distrust incident to this forcible attempt to civilize and domesticate this people will remain, I believe, one of their prime distinctive characteristics for centuries to come.

There is a hybrid class of Igorrotes, known as the Chino-igorrote. A people differing little from the unmixed blood except that associated with the brutal instincts there is the cunning and astuteness of the Mongol. This mongrel race are supposed to be the descendants of an issue, the result of the affiliation of the dispersed followers of the Corsair Li-ma-hong who attacked the city of Manila and was routed and fled to the region of the Igorrotes. They, like their half brothers, are confirmed infidels.

Of the uncivilized tribes of the north, there are a few who, owing to their distinctive characteristics, are worthy of mention, the principal of which tribes are the Tiñguians, Dayapes, and a peculiar class of tropical inhabitants known as Albinos.

The Tiñguians inhabit principally the district of Al Abra and in appearance closely resemble the Igorrote, and appear to be as intelligent as the ordinary subdued native. They are pagans but have no temples. Their gods are hidden in the cavities of the

mountain fastnesses. These idols are called Anitos and are exhortated when any dire calamity befalls them, and are always appealed to when a child is to be named. In this latter ceremony the priest to the Anito holding the new born in one hand raises a large knife or bolo over its head and upon lowering the blade strikes it into a nearby tree, if the tree emits sap the first name uttered is the one the child will henceforth bear. The oozing of the sap signifies to them the will of the deity. The Tinguians are monogamists and generally are forced by the parent to take a mate before the age of puberty. These people, like the Negritos, live mostly in a baji built in trees, sometimes sixty or seventy feet from the ground. They have a few characteristics akin to the Japanese, principally in the manner of wearing the hair, tuft on the crown of the head, and the custom of blackening the teeth. Their common weapon is the spear, this they use as a matter of defense as well as a means of slaying animals for food.

The Davanese are unquestionably Hindoos and are supposed to be the descendants of the Indian Sepoys, who deserted the British Army when the latter occupied the city of Manila in 1763. They are few in number and occupy principally the district lying about the pueblo of Caintá. These people are semi-civilized, peaceful and to an extent industrious.

There are to be seen among the natives of the north a few of the class of people known as Albinos. These abnormalities of nature present a marble white skin, pink white hair, and pink eyes. They are not associated in tribes or clans but may be found scattered about in most any of the provinces of the north.

Before taking up the analysis of the various domesticated tribes, which go to make up two thirds of the seven million of people who are styled Filipinos, a brief epitome of their early political history is, I believe, essential, as it no doubt has indelibly modified and ultimately formulated the character and customs of these people. We are wont to believe that long before the advent of the Spaniards in this Colony, these islands were visited by the Molaccans, for it was from them that Hernando de Maghallanes, then a Portuguese subject and in the service of his majesty, learned of the existence of these supposed rich possessions in the Pacific, and had it not been for petty jealousies and a weak and arrogant monarch, these same Philippine Islands might have become the possession of Portugal

and not of Spain, as they subsequently became through the public renunciation of Maghallanes to his rights as a Portuguese citizen, and his assumption of the fosterage of Spain, with the result of his entering into a contract with the King of Spain to seek and discover these islands of which he (Maghallanes) had heard. Sufficient to say, that Maghallanes, knighted and invested with the habit of St. James, set sail from the harbor of San Lucor de Boramida, August, 1519, in command of a fleet of five small vessels, which was to figure in history as not only the first to formally discover the Philippine Islands but the first to circumnavigate the globe, thus proving the theory of Aristotle and Ptolemy.

After twenty-one months of privation, scurvy, mutiny and desertion Maghallanes entered the Butan River on the Island of Min-hanao, and effecting a landing without any opposition from the natives, took possession in the name of King Charles of Spain, thereby realizing his one ambition to discover those islands which had been his constant dream for years. Thus in part he was recompensed for the bitterness of the past, but he was not decreed by fate to enjoy the fruits of his discovery, as he fell mortally wounded by a poisoned arrow soon after in a conflict with the natives on the island of Magtan. The command of this expedition fell to Duorté de Borbosa, who also met his death soon after at the hands of the natives of the island of Cebú. Juan Corobola, next in command, finding his ships in a leaky condition and crews insufficient in number abandoned all the ships except the Victoria, and returned to Spain, first touching at Borneo and the Molaccas, arriving in the harbor of San Lucor, September 6, 1522. Again in 1542 a second expedition from Spain under Villalobos touched on the island of Luzon. Here, like his predecessors, he met his death. From 1542 to 1564 no more expeditions were sent out by Spain. Finally, on account of the bitter jealousy existing between Spain and Portugal over new acquisitions of territory, another expedition was dispatched by King Philip, under Maguil Lopez de Legaspi, in November, 1564. This expedition encountered even more opposition from the natives than the former ones, and for a period of five years Legaspi was busily engaged forcibly colonizing these people. On the twenty-fourth of June, 1571, the city of Manila was incorporated as the capital city of the archipelago, after a treaty had been consummated with the native Rajahs, Dolumal and Lacaubola.

Soon after this formal acquisition of the islands and the incorporation of its capital, Legaspi returned to Spain where he died, destined like his predecessors to enjoy but little of the honor of having been the first to establish real sovereignty for Spain in this colony.

Spanish suzerainty of the Phillippines was not one long glorious régime, neither were the islands the El Dorado they had fancied, but instead her three hundred years of reign was but a period of almost constant strife. Other nations strove to seize them and rebellion followed rebellion in an effort to expel a sovereign power whose reign was considered unjust, oppressive and tyrannical. In truth, Spanish sovereignty was never complete except in name only, and full domination only extended over the sea-coast towns and a few miles into the interior. Tribal customs governed as many, if not more, of the inhabitants as Spanish laws and Spanish monastics.

The Spanish friar was next installed and, with the aid of the military, set about civilizing and converting to Christianity those tribes lying outside the Capital city.

About this time the island of Luzon was invaded by the Chinese under the notorious pirate Li-ma-hong and the Japanese Sioco. Early on the morning of the thirtieth of November, 1574, they appeared in the bay of Manila and instituted a vigorous attack. After a bloody hand-to-hand conflict the Chinese were completely routed and, not being able to regain their fleet, fled up the coast as far as the Province of Pañgasinan, and it is through the affiliation of these survivors with the natives that we accredit the manifest traces of Chinese blood among some of the hill-tribes to-day.

Following the attempt of the Chinese to seize this Colony the Emperor of Japan, learning of the European colonization, sent one of his suite, Ferranda Kiemon, with a message to the Governor of the islands, demanding prompt surrender and threatening invasion if refused. This, Gomez Perez Dasmarinas, the Governor, refused to do but solicited a treaty of commerce, and expressed a desire to conclude an offensive alliance for mutual protection. The Mikado consented to this proposition and thus for a time amicable relations were assured with the Japanese.

As a result of the war with the Flanders, which terminated with the Treaty of Antwerp in 1619, the Dutch were obliged to seek in

the far east such commodities as they were previously accustomed to obtain on the peninsula, consequently they established trading headquarters in the Molacca islands, and from there preyed upon the Spanish galleons carrying provisions and silver from New Spain to the Philippines. This state of piracy continued until 1645, when the Dutch navy under Admiral Whitier, attacked the city of Manila with twelve men-of-war and was defeated by General Lorenzo Ugarté with great loss, including that of the commander of the fleet.

The period from 1645 to 1719 was one of contention between Church and State, as to prestige in the civil affairs of the colony. This dissention became more marked and the bitter feeling thus engendered finally culminated in one of the most revolting scenes in Philippine history. Little is to be said of this most disgraceful affair other than that a riotous mob led by the priests of the Sacred Orders of San Francis, San Dominic and Saint Augustine attacked the palace, stabbed and dragged the Governor, Fernando Bustamenté Bustillo y Rúeda, through the streets of Manila, and at the same time killed his son. The mob during their delirium, tore down the Royal Standards and maltreated all those who in any way offended them. A mock investigation was made in due official form but little or no punishment was inflicted on any of the offenders.

Early in 1561 England became involved in a war with Spain through the so-called Family Compact — an alliance formed by the three branches of the House of Bourbon — and this resulted in the city of Havana and many other of the West India ports falling into the hands of the British, and at the same time the sending of a fleet of thirteen ships, under Admiral Carnish, to the Philippine waters. A siege was begun on the twenty-fourth of September with heavy cannonading from the ships and was replied to by the batteries of Fort Santiago and San Andres. At the same time troops, to the number of five thousand, were landed to the south of the city and at once engaged the Spanish allies (about five hundred native Pañgasenans) driving them back in great disorder to the fortified city. This state of siege lasted for fifteen days, during which time General Draper communicated freely with the Acting Governor relative to surrender. The capitulation was finally accomplished on the sixth day of October after great loss of life, and the British flag soon waved over the walls of Fort Santiago.

By the terms of the Pacto de Paris, which reached Manila on the twenty-seventh of August, 1763, the British evacuated the islands, but peace and quiet did not follow. Hardly had the Spanish colors been unfurled ere the natives of Cagayan, Ylocos and Pañgasanan provinces broke out in open rebellion under a religious fanatic Diego de Silan, a half-caste Indian, who declaring the Spanish sovereign a usurper, directed that no more tribute be paid to the Spanish Treasury. This insurrection assumed considerable proportions and not until many lives had been sacrificed and noteworthy concessions made by Spain was peace established.

During this revolt in the north country, the Mussulmans under Datto Teng-teng, attacked the Spanish garrisons on the island of Mindanao, butchering their prisoners and destroying much of the public property. This outbreak was, however, but one of the many reprisals of the Mussulmans as the result of the enforcement of a sovereignty and a religion which was to them nauseous and antagonistic to the Mohammedan faith.

In 1872 occurred what is known as the Cavité insurrection. The real cause of this rebellion was the native opposition to the Spanish friars holding parochial incumbencies contrary to the decision of the Council of Trent. However, the friars claimed to have such authority, by virtue of papal bulls issued by Pius V, wherein they were authorized to act as parish priests where the native clergy were insufficient in numbers. This authority, unfortunately, was abused, doubtless on account of the friars recognizing that full and strict compliance meant monastic impotence politically. This uprising of the natives was promptly suppressed and their leader, José Burgos and his confederates, were duly executed, upon the instigation of the friars, on the Lunetá (Manila's famous drive) in accordance with Spanish custom. The moral effect of these executions, however, was but temporary and only served to engender a more bitter feeling against the friars, and at the same time, this one act of Spain's, was the prime factor in the formation of one of the most powerful freemasonries in the world, the Katipunan.

This was the beginning of the end of Spanish rule in the Philippine islands, for it meant the coalescence of all of the tribes, with the common object of expelling a power (the friars) which was not only odious and tyrannical, but dictatorial and to which the Spanish government of the islands was subservient. The cry of

the native was not against Spain as a potentate but against the dominant power of the friars. Spain's avaricious propensity seemed to have subverted her better judgment, and this nation, that at one time was a power potent, was soon to experience the worst insurrection in the history of her Philippine dependency.

She had, by virtue of the Cortes de Cadiz, convened on the twelfth of September, 1809, passed the first Suffrage Bill, which permitted of the assembling of deputies from the various dependencies. For twenty years the people of this colony enjoyed political equality, but finally in 1837, their exclusion was voted as was also the government of the islands by special laws. Spain's mistake was irremediable, the native had tasted of equality and suffrage and he was apprehensive of the motive force back of this repeal and it was this innate contempt for the timorous, so characteristic of this people, and the hatred engendered through the treatment accorded José Burgos that finally culminated in the insurrection of 1896 and '97, the result of which was the sacrifice of many lives, especially that of José Rizal (a story in itself), one of Polaviéjo's most shameful acts, the imprisonment of thousands of suspects in the dungeons of Fort Santiago, who were drowned like rats upon the rising of the tide, the breaking of the treaty of Biac-na-bato and finally the indelible stamp of distrust of the white-man by the native.

With the American occupation and subsequent history, we are all familiar and does not permit of repetition here. From this brief summary of the political history of this colony you will have observed the potent agencies and modifying forces the native has been subjected to for a period of three hundred years and now we can take up the analysis of these people who have been subjected to this environment.

For practical purposes, we will divide the various domesticated tribes into three great classes and endeavor to point out the characteristics of the tribes which dominate the several territorial divisions.

The Tagalog dominates the northern islands, the Visayan, the central group and the Mussulmans, or so-called Moros, the southern islands of the archipelago. There exists no mutual feeling or harmony between these tribes, yet they may unite against a common enemy as in the recent insurrection. The Tagalog and the Visayan

listen to the teachings of the Roman Catholic church, while the Mussulmans are the followers of Mohammed and never during the three hundred years of Spanish sovereignty were they brought under either her religious or political control.

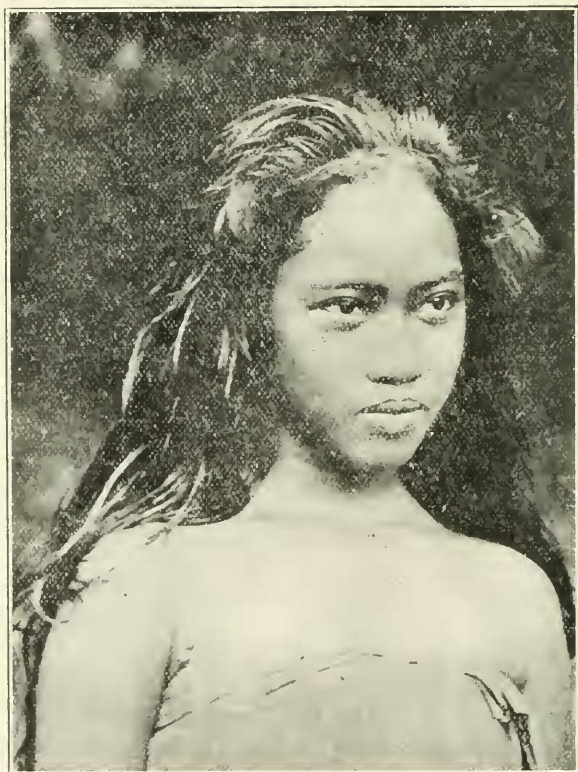


Fig. 4. Tagalog Girl.

The Tagalog as a tribe, numbering about seven hundred thousand, are the most civilized of the three great divisions of the domesticated Filipinos. This is probably due to the fact that ever since the conquest of the islands by the Spaniards, they have been brought in direct contact with Europeans and have felt to an extent the influence of domesticity and social order. The Tagalog and the Visayan differ very little in physique and configuration of

countenance, but their attitude towards strangers (Europeans) is most distinctive. The Tagalog feigns great friendship, while the Visayan is haughty and arrogant. From a physical point of view they both are magnificent specimens of humanity but mentally an anomaly which is most unfathomable. They are about five and one half feet in height, ginger-bread in color, with high cheek bones, flat nose and a wealth of coarse, straight, black hair presenting at all times a lavish amount of cocoanut oil and surmounting a placid countenance.

The innate spontaneity of moral character of these so-called civilized Filipinos is that of half child and half devil. In him we see that puerile lack of objective and simplicity, while beneath that placid countenance and solemn gravity of feature lies deeply rooted all the cruelty, deceit and fiendishness of a demon. He is a profligate and is passionately fond of gambling. This latter foible is gratified in the national sport of cock-fighting and the Spanish game of *monté*. However, where facilities offer he is a willing tyro to the many and varied gambling devices imported in recent years by the Europeans. He has no sense of appreciation, neither can he comprehend a spontaneous gift, but rather looks upon any form of kindness as an expression of fear or weakness. Honor, in the sense of self respect, dignity, fidelity, virtue or a just discernment of right in strict conformity with duty, is to this most incomprehensible being virtually nil. Magnanimity and chivalry are likewise unknown quantities in the Filipino's composition. He is quick to borrow but slow to return, superstitious to the utmost degree, a natural coward, a brute, and if angered does not readily reveal it in his expression but is most unrelenting, and will await his opportunity for revenge. Unlike the Japanese or Chinese, he is a poor imitator and no originator. Few have any regular vocation, and those few who are endowed with a spirit of self-improvement are only to be found in the large cities. These, moreover, are mostly of the hybrid class, known as *mæstizos*, and their training is in the arts. The average full-blooded Filipino is well satisfied to trust to the morrow and the munificence of a bountiful nature. He may, out of necessity, cultivate a little patch of rice or sugarcane, but his preference is to sit and dream in the shade of the mango-tree.

Polity and discipline are vague institutions, and Filipino veracity,

excepting the Moro, is but a myth. To lie is but the manifestation of a second nature and to prevaricate with a nicety is an accomplishment with him. The native of this class is so contumacious to all bidding and so averse to social order that, I am inclined to believe, he understands and appreciates no law except force. Sentiment and honor are lost virtues, and there is nothing in which the average male delights more than to pillage and torture. Intuitive modesty is as foreign to the average Filipino as it is to the dumb brutes of the jungle, while the domestic habits of many are very little above their animal surroundings.

Early in the sixteenth century the marriage custom was established among certain tribes through the good offices of the church, and as a result of which nuptial vows are held very sacred, and the husband is extremely jealous of his wife after wedlock, notwithstanding his indifference as to any indiscretion she may have been guilty of before entering the nuptial state. This, I believe, is but a selfish vigilance and not a virtuous sense of chastity, for it is the universal practice with this class of islanders, or at least a large percentage of them and more especially the touis, to barter their daughters. These poor creatures are virtually sold or given in exchange for a loan to pass their youth as *queridas* (kept-mistresses). As this transfer of human chattel is, in many cases, for the payment of a gambling debt or to secure a loan for some equal moral turpitude, the poor victim not infrequently becomes the permanent vassal of the money-monger.

The cheapest thing in the Philippine archipelago is human life and the dearest object to this oriental's heart is his pet game-cock. He will risk his life many times over to save this idol of the race, while he would tranquilly stand by and see his family in peril rather than expose himself to possible harm in effecting a rescue.

Notwithstanding the Filipino has so many undesirable characteristics, he is not totally devoid of good qualities. Of these I would mention his temperance in the use of alcoholics. During my three years of service on the islands I saw but one native inebriate, yet these same people have liquors more powerful than the worst of moonshine whiskey. Then again there is a certain hospitality existing among themselves which is evinced in the fact that even as an utter stranger they are always welcomed to such food and shelter as may be at hand and no remuneration is expected.

As a people they are musical, although not composers, they are, however, in this latter respect excellent mimics. This inherent musical talent is truly most remarkable, for not only will one find the average native skilled in the playing of one instrument, but it is not uncommon to see orchestral players exchange instruments two and three times during an evening and apparently play the various instruments with equal skill. Go where you will among this great class of Filipinos and every community worthy the name of town, you will find a band of musicians varying from half a dozen to thirty pieces, and even in the isolated mountain districts, where conventional instruments are not obtainable, musicians are to be found playing upon rudely constructed implements made of bamboo of various lengths and calibre. Unlike most Oriental music their melody is pleasing to the European ear.

Among the Tagalogs and Visayans there exists a great *mæstiza* genera, in consequence of which there is manifested a class of disaffected, arrogant and indolent people, who through appreciation of the superiority of the Caucasian (as a race) have assumed many of his customs, manners and dress, likewise many of his vices but few of his virtues. This mixture of the blood has instilled an increase of energy in some, but it has not obliterated any of the other Malay characteristics in any.

Sunday throughout the archipelago, is the one day of the seven in which the native throws off his state of lethargy and makes ready to enjoy himself. True to his faith, he wends his way to the church at the break of day, this obligation over (for it is more of an inherent duty and superstitious fear with him than a true sense of religious reverence), he straightway directs his steps to the public market place to spend the day in the national sport of cock-fighting. It is here that one gets an exemplification of a Filipino characteristic which but goes to prove the incomprehensible anomalism of these people. By nature they are apprehensive of honesty, yet according to the custom of making a stake on the combatants, the universal practice in vogue, permits any one or any number of persons, even though they be unknown to the keeper of the pit, to throw their money into the arena and keep their own council as to their choice, and should they be successful, can demand their gain and it will be forthcoming without question. No system seems to be practiced to prevent knavishness, and if asked as to this apparent

laxity they simply shrug their shoulders. The Filipino fights his cocks with *monté* sandwiched between pittings, until mid-day, when he betakes himself to his house for his siesta, and when the sun begins to dip well into the western heavens, he again seeks the *plaza de gallos*, where he remains reveling in this brutal sport until the last cock has crowed over its fallen adversary. I am wont to believe that the cock-pit is the native's club, his school and not infrequently his only source of revenue.

Probably one of the most uninviting sights in the Colony is the market of the so-called domesticated natives. From the amount of filth and the myriads of flies one wonders little at the various epidemics that so frequently scourge this archipelago. The average Filipino market, of this class, is a combination of hasty lunch, general merchandise and reservoir for all the bacteria known to science. Here doubled up like a jack-knife squats the tribesman with his wares spread out before him on the ground. The barter, even in the city of Manila, is more an exchange of one commodity for another than a purchase through the medium of currency. Fabrics are exchanged for cocoa-nuts, fish for buyo, eggs for tobacco and one of those mysterious native dulcies for personal ornaments. The native is a true Shylock, and it is not uncommon to see two of these tribesmen spend an hour chaffering over some article whose value scarcely exceeds five centavos (two and one half cents).

The buyo and betel-nut are probably the two commodities almost indispensable to the Filipino of the lower class, as well as to many of the élité. He can go a goodly time without food if he but has his buyo. Properly speaking, this is the areca-nut, and which, when cut into small pieces, dusted with the lime produced from the oyster shell, and wrapped in the stripped leaf of the betel tree, is marketed as an individual quid. The buyo is to this Oriental what tobacco is to the European; however, it is by far the more offensive to the æsthetic, in that it stains the teeth and lips a blood-red, exhibiting a condition most repugnant to the eye. The effect of this, when the habit is once acquired, is most disastrous, and in this respect closely allies itself to the results of the use of opium.

Even though buyo plays such a prominent part in the life of these people, everyone is a devotee to tobacco, men, women and

children, the high and the low, the poor and the rich, priest and layman. The men take to the cigarette, while the women and children prefer the cigar. It is not an uncommon sight to see a child of some three or four years whose only adornment is a long cigar. The cigar is to the Filipino pickaninny apparently what the bottle is to the American youngster, a pacifier.

One may see in their marriage customs another phase of Filipino life which characterizes this class of natives. A sort of purgatorial preliminary exists among these people, in which the vicissitudes of the average native swain are anything but enviable. If poor, and this seems to be the universal state, the prospective groom must serve the girl's parent as a catipod or house servant for a more or less indefinite period, according to their whim, and it is not infrequently the case that after many months, or perchance years, of this bondage, he is turned out and another suitor installed. Again, the marriages are arranged by the parents without consulting the wishes of the child, and quite frequently they are wholly obnoxious to one or both of the contracting persons, and as a result it is not uncommon for the child to force the hand of dictatorial parents by compelling them to countenance his or her legitimate aspirations. Before a marriage is consummated, a dowry is made by the girl's parents in favor of the bride, with the understanding that it is not transferable to the husband upon the death of the wife, but must revert to the parents in the event of there being no offspring (which, however, is rarely the case). In consequence of this it is not uncommon to see the children well provided while the father is a beggar. The day of the wedding is always fixed by the ever vigilant padre and the fee, which is always exorbitant, is paid in advance, either in currency or collateral. The marriage ceremony of these people is one grand display of barbaric ritualism. Among the very poor class of these so-called domesticated natives, where the enormous fees demanded by the church are beyond their means, the two sexes were accustomed to live together under mutual vows, but since the American occupation marriages by the ecclesiastics is not compulsory, and this practice of mutual assent is fast dying out.

Among some of the pagan tribes, especially the Igorrotes, the marriage ceremony is a sort of a catch if you can affair, in which the prospective groom is led a chase about the village by the bride-to-be, and for a time feigns to catch her, finally he secures his prize

and upon bringing her before her parents, in very much the manner one might lead a reluctant dog at the end of a chain, they bow down and bring their heads together sniff in the air violently (the native substitute for osculation) and receive, at the same time, the parent's sanction which is demonstrated by the pouring of cocoanut oil over their heads. No feast follows as among the Christian tribes but the bridal pair flee to the mountain fastnesses, where they remain for a fortnight subsisting on wild berries and fruits and then return to their native village or clan to take up their abode.

A curious custom which prevails among the more ignorant of the domesticated class of natives, a relic of barbarism, is the practice of closing all the windows and doors of the house and filling every available inch of floor space with the presence of neighbors, during the birth of a child, while the male members of the family thrash about the room, flourishing large knives or *bolos*, like so many mad-men, in their attempt to drive out the evil spirit, as they are wont to believe influences the destiny of the mother. This barbarous practice is carried still farther in some cases by making long gashes through the skin of the *enciente* in the hope that the devil may have an easier exit.

The Filipino funeral is yet another exemplification of the peculiar customs of this type of Oriental. It is a display of fantastic barbarism and blasé sensualism. There is the ghastly bier with its harsh and crude ornaments of wood and metal, a relic of his untutored and savage ancestry. A native band precedes the funeral cortege to the grave, playing some wierd uncanny air followed by a group of professional mourners and the members of the deceased family, exhibiting no signs of grief or regret but an air of stoical indifference, in fact it is not uncommon to see them follow along chatting and smoking as if they were but repairing to some place of jollification. In the large cities, this burial custom is somewhat modified by the introduction of a tawdry bier on wheels and drawn by four or more horses, with footmen and runners dressed in the garb of the sixteenth century courtier, the whole rendering this solemn procession ludicrous and insensate. Upon reaching the burial ground the corpse is stripped and wrapped in a piece of *sáula* or matting, and without further ceremony deposited in a vault or grave until such time as the rental expires, when, if not renewed, it is resurrected and thrown to bleach under a tropical sun, with

hundreds of others, unclaimed and forgotten, upon the so-called bone-pile. Every necropolis has its bone-pile. It is an institution of the church and like the potters-field is the final resting place for many a departed being destitute of friends or kin.

Sunday in the Philippines, as in all Spanish countries, is the great theater day and all the large towns of the islands have their various play-houses. The dramatic composition is always in the native dialect and usually melo-dramatic in character. To the European the plays are highly ludicrous and extremely tiresome, as the several parts are not memorized by the actors but are repeated after a prompter, who is seated in front of the stage and not infrequently in full view of the audience. The plot is always some supposed conflict of times past between the Mohammedans of the south and the early Christians. There is much palavering with painful attempts at oratory and brandishing of knives. Then comes the bloody conflict, the wild beast of the forest puts in its appearance, the ghost walks and the curtain is finally drawn amidst the loud applause of the audience. These plays, like those of the Chinese, not infrequently run for days before the climax is reached and the plot unraveled.

The matter of bathing practiced by this people is worthy of mention. Notwithstanding the filth of the average native's house and the unsanitary surroundings these same people may be seen each morning bathing in the waters of a nearby stream. If this is not accessible they will find a pool in which to bathe, even should this pool be nothing more or less than a composite of all manner of filth. He must take his daily bath no matter in what or with what and not infrequently this latter resolves itself into nothing more than a bowl of water and a gourd for a dipper. His bath like his siesta is, I believe, more a habit than a sanitary necessity in the eyes of this people. Men and women bathe together and with little or no respect for modesty.

The Filipino, as a people, wash their linen as do the East Indians by beating them with a pamalo upon the rocks. Needless to say the clothing suffers no little in consequence of this treatment.

Being naturally prone to superstitious beliefs the early native accepted all the fantastic tales of the early missionaries, and the modified heathen rites adopted by the Church were received will-

ingly by them. He loved the pompous ritual, the gaudy and elaborate robes, the glitter of gold and silver and the images of saints. All these appealed to his savage nature and his ancient tribal legends, and this ocular demonstration seems to have impressed him with the sanctity of the system and the infallibility of its believers. The result is, that to-day, shrines are to be found in almost every semblance of a town throughout the islands where the faithful Filipino comes at least once a year to worship.

There seems to be no limit to the number of saints, there is the patron saint of the islands, Santa Rosario, and the innumerable local saints whose images are revered and worshipped for some wonderful mystic power of healing the sick and halt or some marvelous act they are supposed to have performed in the dim past. The victory over the Chinese, during the invasion of Li-ma-hong, is accredited by the natives to the appearance of Saint Francis on the walls of the city. The legend of the celestial protector of Manila is not less interesting. It is related that in Dilo, near Manila, a wooden image of St. Francis de Assisi was seen to weep so copiously that many cloths were moistened by its tears, and again this same image with its hands uplifted and opened during three hours asked God's blessing on the city of Manila, then closing its hands it grasped a cross and skull so firmly that these appeared to be one and the same thing. Vows were made to this saint, who was then declared protector of the capital. Others of equal significance might be mentioned but this will suffice to show the innate mysticism of these people. Many of these images are most tawdry and elaborately ornamented. I believe the most elaborate I have seen, outside of the metropolis, was in the town of Quingua, province of Bulican. The image was that of a man astride a horse and attired in a gorgeous robe. In his uplifted hand he held a dangerous looking knife and under his prancing steed lay the prostrated form of a Mussulman, bleeding and wounded unto death. This was mounted on an elevated carriage, and strung about the platform were the heads made of carved wood, mutilated in appearance, representing the many victims of this venerated saint. The whole was a barbarous display of cruelty and superstition.

The roguery of the Filipino is not infrequently manifested through the agency of these saintly images, and it was only within

the past few years this was brought to the American public's notice through an unjust attack upon the army in permitting the supposed looting of one of the churches of the Colony and bringing into the states one of these sacred images. Upon investigation this "Black Christ," over which the stir was raised, proved to be a private institution of some scheming natives working upon the superstition of their people to extort money for personal gain. The image was an exquisitely carved piece of wood, waxed and stained to a deep brown, while the eyes were of glass and framed with eyelids most human, and the whole enveloped in rich drapery. With the aid of a ventriloquist (José Zaide) the natives were led to believe that this "Black Christ" was the new Messiah through whom their sole redemption from the torments of hell could only be obtained by the making of large donations of money.

Other superstitious beliefs might be mentioned, such as the diabolical influence supposed to be possessed by certain persons which preserves them from all harm even refractory to the effect of bullets, called the *anting-anting*. Then again the belief held by many, that a crime escapes punishment if committed in Easté week, because the thief on the cross was pardoned of his sins, and many more might be enumerated if but time permitted.

Before taking up the third great classification of these domesticated natives, I wish to make mere mention of the sport of hunting the wild-buffalo and boar much engaged in by these people and the bull fights, which until 1885 obtained throughout the principal cities of this dependency. Likewise a brief description of this freemasonry that exists on the islands, the so-called Kati-punan. This is a Tagalog word the meaning of which is league. The organization was originally perfected with the object of retribution and was the result of the confederation of the various dissatisfied islanders under the leadership of one Andres Bonifacio, a native half caste, who drew up its constitution and devised its mystic rites, which were of a dread and impressive character, breathing vengeance upon Spain and more especially the monastics. Since the end of Spanish rule in the archipelago the Kati-punan has been felt not a little by the American forces operating in the islands, and it must be admitted that it is a powerful agent in the political prosperity of this Colony. In 1896 there was known to have been at least fifty thousand leaguers and by 1900 this number was trebled.

As regards this third division of the domesticated Filipino, the so-called Moros, I can say but little and that principally from the observation of others, as it has never been my lot to have been thrown in contact with these people as a collective body. These people occupy the islands of Mindanao, Palawan and the Sulu



Fig. 5. Mussulman Girl, "so-called Moro."

sultanate. Their early history is vague and dissipated. It is generally conceded, however, that these people are the descendants of the Mussulman Dyaks of Borneo, their ancestors having been a great chief and his retinue, who early in the sixteenth century fled his native land and settled on these islands, bringing with them the Mohammedan faith. This strange people never yielded to either Spanish arms or Spanish monastics, but continued

throughout Spain's régime to rule by tribal custom under the direction of a Datto or chief and recognizing only the spiritual supremacy of the Sultan, whose position is hereditary under the Salic law and who annually makes his trip to Mecca.

The Mussulmans are a valiant and merciless people and for centuries they controlled the high seas in that part of the world, ravishing the coasts in their piratical workings. It was not until the introduction of steam vessels that Spain was able to cope with these robbers of the seas. The Moro is very much averse to work, consequently he is not an agriculturist. His whole ambition in life seemingly is to strut about in gaudy attire, and encased in a veritable arsenal of knives, etc.

Slavery exists in an occult sense among these people. There are slaves by birth and slaves by conquest, such as insolvent debtors and prisoners of war. Unlike the other tribes of the islands the veracity of these people is not to be questioned, for to lie with them is a heinous crime and deserving of severe punishment, the penalty of which is usually the severing of the tongue or splitting the mouth.

Until 1902 these people gave the United States authorities no trouble but the moment their ancient rights, customs and religion were supposed to have been interfered with, it was the stirring up of a hornet's nest.

Many other characteristics might be enumerated if but time permitted, however, this will suffice to show the character of these people as we see them to-day.